42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Isneg

512
264
177
751

cock, in order to prepare breakfast, which early preparation is called *magsíra*.

Actually children who attend school continue to follow the general Isneg rule, and leave home early in the morning, before having taken any breakfast. As they have to wait until noon before partaking of their first meal, it is needless to say that such conditions will hardly improve the health of the next generation.

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Divisions of day and night as known to the Isneg:

Mawarnít: Immediately before sunrise.

Pagmakát: Morning, from sunrise till about ten o'clock a. m.

Alxáw: Day.

Xídam: Evening, from about five o'clock p. m. till darkness sets in.

Xabí: Night.

42: Vanoverbergh E-5 (no date) 1936-1938 OA1 Philippines
Apayao OA5
Ineg

then there is always a way open to them, and divorce is not so very uncommon among the Isneg as to be considered an extraordinary event.

Bride and groom having already had coitus more than once, there is no question of course of ceremonial defloration, jus primae noctis, looking for proofs of virginity, and so on. The morning after the *ákit*, the *tádug* is brought over to the house of the girl's parents, and triumphantly escorted by a large group of people. Here a chicken is killed in order to celebrate the happy event, and all present are allowed to partake of it, but some of the blood must be smeared on the objects that make up the *tádug*. This is called *banít:* the girl's parents are those who *mamanít*; they *banítān* the *tádug*.

One or two days later a certain quantity of sweets is again prepared at the house of the bride's parents, for the ceremony called *lablabág;* but the *pinatará-* variety of cakes is taboo on this occasion. The reason is that it would cause the future offspring of the newly wed to get sore ears (a kind of otitis with concomitant suppuration).

On the third day, three nights (the Isneg always count by nights, not by days) after the *ákit*, the young couple *maglablabág:* they first go to observe the flight of the *labág* bird. If the omen is bad, nothing will be done and a more favorable occasion will be awaited, because to go ahead under the circumstances would entail the early death of one of the interested parties. The whole *lablabág* ceremony, however, is almost always performed on that day anyhow, as there is more than one hour in a day and more than one *labág* bird in Apayaw. After having obtained a good augury, if the house of the boy's parents is near, the young couple direct their steps toward it in the afternoon; otherwise they start in the morning. The members of their escort carry all eatables prepared for this occasion, and these are then distributed to the people at the house of the groom. These eatables,—sweets, meat, etc.,—are called *talinabáw*, but the cakes are far from being as abundant as at the time of the *ákit*. The whole ceremony, beginning with the observance of the flight of the *labág* and ending with the distribution of the *talinabáw* at the house of the boy's parents, is called *lablabág*.

The next day, four nights after the *ákit*, the husband goes to live (*maggiyán*) with his young wife at the latter's house, and stays there as long as has been determined at the *amómán*, after which he takes his wife home to his parents' house, where the woman stays (*maggiyán*) from now on. In case the groom does not stay at the house

IV. *INNAS*

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First Group: *Ki kayo ñga calagaab*
Intada ñga magdowas
Innas sa ianno onnas inballoballog
ogennas.

2nd Group: *Ay yo diamno dowas*
Aed ac lagud aumicad
Ta piniac makilaglagaak
Ki kao nga kalabeat.

First Group: Oh! beloved brethren,
Let us love one another.
Allright: forget the past and
Let us all love together.

2nd Group: Here I am with you, love;
Yes, I am here with you;
I want to be happy
With you my beloved brethren.

COSMOLOGY

Apayaos say that the earth is flat with edges, off 772
which the water flows and is caught by the moon 821
which returns it to the earth as rain. You can tell 823
when this will be done by observing the new moon. 221
If its tips (forming a container) are horizontal it 241
will not rain. If one tip is down, the water will run 805
out and it will rain. Camotes are planted during the
first and the last quarters of the moon. The positions
of ursa major and ursa minor determine the time of
planting most of the food crops. This is done by co- [476]
operative planting, *abugo.*

241 784 527 Harvest is started in the wax of the moon. In each *barangay* there is a chosen woman, *gomanay* (beginner of harvest) who goes ceremoniously to each field in turn and cuts the first bundle of rice and stores it in the granary. She must observe many taboos and no one else may come near the field for two days prior to cutting. During the first five days of harvest no one visits the owners house nor asks for fire. No fuel is cut nor rice pounded. The *anito* must not be frightened. Otherwise planting and honest are gala seasons.

[805] Each full of the moon is observed as a holiday; also as the first thunder and first rainbow in the season. In the full of the moon the granary (in which all the rice cut has been stored) is first opened by another chosen woman, *Manginas*, who goes ceremoniously, before dawn and takes out three bundles only, which she pounds and cooks. She eats first; but she must not take a bath nor eat fish nor chew betel-nut [476] all that day. Those who worked in that rice field then receive their share of the crop.

821 784 During an eclipse of the moon no work is done and likewise during an earthquake, which is caused in this way: deep under the earth in great cave, there lives a huge eel and a crab. When the crab pinches the eel he wiggles, and so shakes the earth.

821 Once the sun and moon had a quarrel. The moon beat the sun with a broom; and so the sun struck the moon with a fire brand giving it a dimmer light and leaving a scar where it struck.

APAYAO SYSTEM OF MEASUREMENTS

805

Time

The day—*aldao*
dawn—*paglawag*
sun-rise—*sumirag* or *lumta*
morning—*pagmaat*
mid-day—*algao*
noon—*mangalintotogo*
afternoon—*gidgidam*
sunset—*lumgap-simab*
evening—*gumibat*
night—*gabi*

The week—*liguan* (five)
First day—*pisa*
Second day—*piddua*
Third day—*pelo*
Fourth day—*pimpat*
Fifth day—*ligo*

Month—*bulan* (moon)
The Seasons—
dry—*negao;* rainy—*nudan*

Year—*dagon*

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Quantity

A certain small basket-full of rice—*isa tapang*
Siyam (9) *tapang*— *tanga salup*
Dua polo si lima (25) *salup*—*tanga caban* (some 63 kilos)
One hundred leaves of tobacco—*tanga pito* or *tanga badad.*

Weight

Light—*nalangpao* Heavy—*nadamat*

Length

One hand span—*dangan*
One span of extended arms (tip to tip)—*dapa.*

823

Points of the compass

North—*abud* (down stream); South—*daya* (up stream); East—*amibao* (where sun rises); West—*amigato* (where sun sets).